

THE

# Churchman's Monthly Magazine.

[ Vol. I. ]

NOVEMBER, 1804.

[ No. 11. ]

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*"Et sane cum judicandi vim Deus interioris humanæ menti, nulla pars veri  
dignior est, in quam ea impendatur, quam illa que ignorari sine amissionem  
salutis æternæ periculo non potest.*  
GROTIUS DE VER.

Since God has implanted in the human breast the power of judging, no species of truth, upon which it is employed, is of a more dignified nature than that of which we cannot be ignorant without hazarding the loss of eternal salvation.

NEW-HAVEN:

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OF WHIT SUNDAY.

THE feast of *Pentecost* (so called, from being the *fiftieth* day after Easter, \*) was of great eminency among the Jews; it was instituted in memory of the law being then delivered on Mount Sinai; and it became of no less account among Christians, for the descent of the Holy Ghost, on that same day, on the Apostles and Disciples. Some conclude, from St. Paul's earnest desire, to be at Jerusalem at this time, Acts xx. 16. that it was observed, in his days, as a Christian festival. We are certain, it was observed from the earliest ages after the Apostles.

Among the conjectures on the derivation of the name, Whit Sunday, one is, that, being the eighth Sunday after Easter, it used, in the French language, to be called, *huit* Sunday.

The proper Psalms, for the morning service, are Psalm 48th, and 68th.—The 48th Psalm, being a Hymn in honour of Jerusalem, is, in a mystical sense, an acknowledgment of God's glorious mercies to the Church of Christians under the gospel; of which none was greater, than the immediate inspiration of the Apostles, by the Holy Ghost, and the addition, on that same day, by means of the same Spirit, of three thousand souls to the Church. The other Psalm, contains a prophetical description of the ascension of Christ, *who went up on high, and led captivity captive, and received gifts for men.*

The Psalms for the evening are, Psalm 104th, and 145th. The former, in as much as it is a meditation on the power of God, in making, and preserving, all the creatures of the world; so it celebrates the miraculous works of the Holy Ghost, which made *the clouds his chariot, and walked on the wings of the wind.* The latter, is a form of solemn thanksgiving to God, wherein, we declare the power of the Third Person in the Trinity, and talk of *his worship, his glory, his praise, and wonderful works.*

The first lesson for the morning, Deut. xvi. to ver. 18. contains the law of the Jewish Pentecost or *Feast of Weeks*, which was a type of ours; for, as the Jews received, on this day, the law from Mount Sinai, the Christians, on this day, received the new evangelical law from heaven, by the administration of the Holy Ghost. The first lesson for the evening, Isaiah xi. is a prophecy of the conversion of the Gentiles to the kingdom of Christ, through the inspiration of the Apostles, by the Spirit of God. The completion of which prophecy, is recorded in both the second lessons, Acts x. 34. Acts xix. to ver. 21. but, especially, in the portion of scripture chosen for the Epistle, which contains a particular description of the descent of the Holy Ghost on the Apostles, according to the promise mentioned in the Gospel. The Gospel, Epistle, and the Collect, for the day, are taken from the old Liturgies.

\* *Penteekostee Heemera.*

W

## OF THE MONDAY, AND TUESDAY, IN WHITSUN WEEK.

**T**HE Whitsun Week was never made entirely a festival like that of Easter ; because the Wednesday, Thursday, and Friday, were Ember days, and observed as fasts, and days of humiliation, and supplication, for a blessing on the work of ordination, which was usually on the next Sunday following such fasting, in imitation of the Apostolical practice, mentioned, Acts-xiii. 3.—The Monday and Tuesday were, however, observed in the same manner as those days in the Easter week, and for the same reasons.

The Collects, Epistles, and Gospels, for both these days, are antient.—The Epistles, are concerning the baptism of converts ; Whitsuntide, and Easter, being, as has been before said, the more solemn time for performing that ceremony ; they further concern the receiving of the Holy Ghost, by the hands of the Apostles ; this being the season for *confirmation*, which was always done, by the imposition of hands. The Gospel for Monday, seems to have been chosen for the instruction of the new baptized. The Gospel for Tuesday, seems to be appointed, in consideration of this being one of the *Ember, or ordination weeks*.

The first lesson for Monday morning, is the history of the confusion of tongues at Babel ; whereby the Church reminds us, that, as the confusion of tongues spread idolatry, and made men lose the knowledge of the true God, so God provided, by the gift of tongues, under the Gospel dispensation, to repair the knowledge of himself, and lay the foundation of a new religion.—In the first lesson for Monday evening, is recorded the resting of God's Spirit on the seventy elders of Israel, to enable them to ease Moses of part of his burthen ; which exactly prefigured the descent of the same Holy Spirit, at this time, upon the Apostles, and others, to the same end, that the care of all the Churches might not lie upon one single person. Accordingly, the second lesson for this day, teaches, that these spiritual gifts are all given to profit with-all ; and must, therefore, be all made use of, to edification, as to their true, and proper end.

The first lesson for Tuesday morning contains the history of the inspiration of Saul, and his messengers by the Spirit of God ; and that in the evening, Deut. xxx. is the prophecy of Moses, how God would, in after times, deal with the Jews upon their repentance. The morning's second lesson forbids us to *quench the spirit* of God ; the second lesson warns us, not to believe all teachers, who boast of the Spirit.

## OF TRINITY SUNDAY.

**A**S the praises of the Trinity were every day celebrated in the Doxology, Hymns, and Creeds, the antient Church thought there was no need to set apart one particular day for that, which was done on each. This Sunday was therefore no otherwise distinguished than as an octave of Pentecost, till the heresies of Arius, and others, against the two persons of the Trinity, had excited the apprehensions of the Church ; and then, it was thought convenient, to make the Trinity the more solemn subject of one particular day's meditation. The reason why this day was chosen, as most seasonable for this solemnity, was because, when our Lord had ascended into heaven and the Holy Ghost descended upon the Church, there then ensued a better knowledge of the doctrine of the glorious Trinity, which before that time had not been so particularly disclosed.

This mystery was not clearly delivered to the Jews ; who being surrounded by idolatrous nations, might perhaps have mistaken it for a plurality of Gods ; it was not, however, so hidden even in those times, but that a person, with a spiritual eye, might discern glimmerings of it dispersed through the Old Testament. The first chapter in the Bible seems to set forth three persons in the Godhead, which makes this a very proper lesson for the solemnity of this day. For besides what is said of *the spirit of God* which *moved upon the waters*, ver. 2. we find the Creator himself, consulting with others about the greatest work of the creation, the making of man, ver. 26. The reason of the choice



of the other first lesson, Genesis xviii. is as obvious; it records the appearance of the great Jehovah to Abraham, in company with two other persons, which, it is supposed, was designed to shew him the *Trinity of persons*. But this sacred mystery is no where so plainly manifested, as in the second lesson for the morning, Matthew iii. which at one and the same time, relates the baptism of the Son, the voice of the Father, and the descent of the Holy Ghost; and these, though they are, as appears from this chapter, three distinct persons in number, yet the second lesson in the evening, 1 John v. shews, that they are but one in essence.

The Epistle and Gospel are the same, as, in antient services, were assigned for the octave of Whit-Sunday. The Gospel seems suited to the season, as being the last day of the more solemn time of baptism; neither the Epistle or Gospel is improper to the day, as Trinity Sunday; for in both are mentioned the three persons of the Trinity; and that remarkable hymn of the Angels in heaven mentioned in the portion of scripture chosen for the Epistle, has of itself seemed to many to be a sufficient manifestation of three persons; and but one God. The collect is plainly adapted to this day, as it is Trinity Sunday.

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FOR THE CHURCHMAN'S MAGAZINE.

## THE PARISH MEETING.

AT A MEETING OF THE PARISH OF —, IN THE YEAR OF  
OUR LORD, —

THE Members having been legally warned, convened accordingly, and unanimously made choice of Mr. Steady for their Chairman, and Mr. Faithful for their Clerk — The meeting being properly organized — the Chairman made declaration, that the meeting was open according to warning. — Upon which, Mr. Itching-Ear arose and very respectfully addressing the Chair, *Said*, that, if he understood the business of the meeting, it was to *hire preaching*. He would therefore, *move, that a committee be appointed, to hire twenty good old steady Clergymen, to preach for them by rotation* — For his part he was weary of hearing continually the same Preacher. — Mr. Curiosity next arose, — and had only time to second the motion made by Mr. *Itching-Ear* — before Mr. *Novelty* arose — and observed, — that the motion was highly agreeable to him, that he considered it to be a very dull business, to go to public worship, and hear nothing *new*. — For his part, he had rather be attending a little to his *own* domestic affairs on Sunday, such as salting his cattle, examining his fences, and putting up the rails that had fallen off during the week — Than to go constantly to *hear* the same preacher, let him preach ever so well. — For his part, the sole object for which he ever attended Church, was to hear *Preaching*; and if he did not hear something new, he considered his time, as spent in vain; because he had not been *edified*, by the *Novelty* of *Preaching*; and he believed, that, if the motion made by Mr. *Itching-Ear*, was carried into effect, they should be so happy as to *hear* something *new* every Sunday for a long time; he was therefore very anxious to have the motion tried.

Mr. *Popularity* arose, and said, Mr. Chairman, I perfectly agree to the motion made by Mr. *Itching-Ear*; seconded by Mr. *Curiosity*, and espoused by Mr. *Novelty*. I wish however, Mr. Chairman, to make this amendment to the motion, *That a committee be appointed to hire twenty good old popular Preachers*; By a popular Preacher, I mean one, who has a *smooth, clear, soft, loud, heavy and thundering* voice, together with an animated theatrical delivery. I do not care much what a preacher says, if he preaches in this manner. To finish my idea of a popular preacher; I would have him clothed in the most superb manner, let him say what he will, and do what he may, if he is not clad in the most fashionable mode, I shall never be *edified* by his *preaching*. For my part, I am weary of hearing a minister in home-spun dress, preaching up, that a Christian faith, a divine temper of mind, and Evangelic-

al obedience, together, with sincere repentance, are absolutely necessary to make us Christians. These doctrines are as *old* as Christianity itself. I fully agree with Mr. Novelty, whenever I go to public worship, I want to have something *new*, and I wish to have it told with a *good grace*. I am anxious for the amendment.

Mr. Close-Fist, very devoutly arose, and said, I fully agree to the amendment; those gentlemen who have spoken upon the subject, have delivered exactly my sentiments and feelings in the matter; but, I fear, we shall be obliged to pay too dear for *preaching*; they will ask as much as they think they can possibly obtain; they in general are a set of *artful* men, their *whole object is to line their own pockets*: I love to hear good *popular preaching* as well as any man living, and would wish to hear a *new* preacher every Sunday as long as I live; but I would not give all I am worth to gratify my ears; therefore I think it to be a matter of the utmost importance to appoint a committee (if the motion is carried) who are men of judgment, art, wit, craft and economy; such men as will not be liable to be imposed upon by the artful insinuations of ministers; I wish therefore, Mr. Chairman, that the sense of the house might be taken, upon the subject; the vote was called for, and declared to be in favour of the motion by a very great majority: upon which Messrs. Steady, Itching-Ear, Novelty, Popularity and Close-Fist, were appointed a committee to carry the resolution into effect. The Chairman then called upon the house, to know whether there was any further business for the meeting to transact; if not, it would be proper to dissolve it.

After a long pause, Mr. *Serious*, whose head was silvered over with age, with a very venerable but cheerful countenance, arose, and respectfully addressing the *Chair*, said, I do not rise, sir, to find fault with the *resolution* which has been passed, but to correct, if possible, the *ideas* of those gentlemen who have spoken upon the subject; they appear to have good honest hearts but very erroneous heads. They seem never to have had, or to have lost, all true ideas of the Church of Christ, of the ministerial office, and of public worship.—The Church of Christ, is the whole society of those who are incorporated by baptism, administered by those who are commissioned by Him as the Supreme head of the Church, and distributed under lawful governors, into particular Churches, holding communion with each other in all the essentials of faith, worship and discipline: His ministers are dignified with an especial commission from Him; they are stewards of the mysteries of God, to whom He has committed the word of reconciliation; they are ambassadors from Him, authorized to negotiate and transact all the outward administrations of the covenant of grace. Upon which account their office is sacred, and all contempt shewn to them, is an affront to their Master, whose character they bear; and therefore, on account of the high dignity, and absolute necessity of the ministerial office, to the very existence of the Church, they are entitled to a liberal support from the people, according to the blessing of God upon their substance, and *that not grudgingly, or of necessity*, but cheerfully, as a debt due to God, who is the bountiful giver of every good gift, in whose name, and by whose authority they act. But the idea that the ministerial office consists altogether in *preaching*, and that, it may be *bought* and *sold* by the people's *hireing preaching*, appears to me, to smell rank of simony, and to imply that the gifts and graces of God's holy spirit may be bought and sold, and that our Heavenly Father may be *bribed* to bestow his spiritual blessings upon us. We learn from the Bible, (a book, which all who profess and call themselves Christians, believe to contain the word of truth) that God, *at sundry times, and in divers manners, in times past, hath spoken to the fathers by the Prophets*; and at last sent his own Son into the world, and spake in him; and that he instituted the Church of the Jews and the Christian dispensation; in the former, *Aaron, Priests and Levites*, in the latter *Bishops, Priests and Deacons*. But in that book we find mention nowhere made of hireing priests, under any divine sanction. We read indeed of *some of the priests teaching for hire*; but those were characters of whom it is said, *they preach deceits and the people love to have it so*. None but irregular priests would submit to be hired; witness the young Levite (Judges xviii. v. 4) who hired himself not by the Sunday, but for a certain time, to gentleman of Mount-Ephraim; mark the conduct of this hireling priest, how he joined with a legion of the tribe of Dan to rob his mas-



ter, and carry off all his gods:—learn from thence what confidence is to be placed in mercenary or hireling priests. True it is that the priests of Baal and Diana were hired, but I hope that you would not rank Christian priests with those. By my abhorrence of the plan of hiring priests I have naturally been led into this digression; but to return,

The worship which is due from us to God, consists, in confessing and imploring the forgiveness of our sins, and requesting *Him* for such blessings as we stand in need of, with humble, penitent and obedient hearts. And when the holy scriptures are read in the Church, we should attend to them, as a voice from Heaven, as a revelation from the God of truth, as the grand charter of all we hope for; and the rule of faith, and manners, to direct us in the true path to eternal happiness. In our prayers and praises, with grateful hearts and united voices we thank God, for all his favors, both spiritual and temporal, which he has conferred upon us, and devoutly implore the continuation of them through the merits of Christ. And when we sit down to hear the *sermon*, we should hearken to it, as delivered by *God's Minister*, as a means of promoting and cultivating in us the practice of all moral and evangelical duties. This is the doctrine which the *Holy Scriptures* teach us, concerning the Church of God, *His* ministers, and the worship that is due unto Him from all Christians. But, Mr. Itching-Ear, says, he is weary of hearing constantly the same minister *preach*, and therefore, he wants to *multiply preachers*.

Mr. Novelty considers it, a very dull business, to go to the house of God, and hear nothing *new*, and that, he had rather attend to some small domestic affairs, on Sunday, than to go constantly to hear the *same minister*, let him preach ever so well, and that, the only reason why he ever attended Church, was, to *hear preaching*, and if he did not hear something new, he considered his time as lost.

Mr. Popularity appears to possess the same sentiments, but wishes to have the preachers clad in *soft raiment*, to preach in a more pompous and ostentatious manner; and to lay aside the old *hackneyed* doctrine of *faith, repentance and gospel obedience*. He does not care *what* he hears, if it is only told with a *good grace*:—And to put on the *cap-sheaf*, Mr. Close-Fist arises, confesses that those gentlemen have spoken his sentiments and feelings to the full. But, only he does not wish to injure his *purse*, to *gratify his ears*. Mr. Chairman, is it possible that these can be the deliberate sentiments, of those who have been initiated into the Church of Christ by the sacrament of baptism, and have been taught their catechism. I am sensible, that this is the road, in which no small part of mankind, at the present day, are travelling, as they pretend, to the regions of eternal glory. But, Mr. Chairman, we must not expect that our *ears* alone will carry us to Heaven, we must not expect to ride to endless happiness upon the back of a *new popular preacher*, or to be wafted to the regions of eternal *bliss*, by the blast of *pulpit eloquence*. This a plan of obtaining salvation, to which the holy scriptures give no encouragement, it is not embraced within the whole compass of divine revelation.

The *Bible* is the only rule to direct us how we are to obtain endless happiness; *that* teaches us what we are to *believe*, and what we are to do. Noah manifested his faith and obedience by building the *Ark*, to save himself and family from the waters of the deluge; Abraham, by leaving his native country and offering up his son Isaac; Moses and the children of Israel, by attending to every ceremony of the Passover, that they might not perish, with the first-born in Egypt; David by building an Altar at the threshing-floor of Araunah, to stop the pestilential sword of the Lord; Naaman by washing seven times in the waters of Jordan to cleanse his leprosy, and the widow of Zarepta, by delivering up her last morsel of *meal and oil*, to sustain the Prophet of God, that *they* might not fail, during a famine of three years and six months.

In that part of the *Bible* called the New-Testament, (let Mr. Popularity say what he will about it) a Christian faith, a divine temper of mind, and a sincere repentance together with evangelical obedience are required of us. The first comprehends what we are to *believe*, the second what we are to *be*, and the last what we are to *do*. Now, the first step in the Christian religion, is to believe, that Jesus Christ is the true Messiah pointed out by the Prophets; this belief is founded upon the evidence for it, contained in the holy scriptures: we must take a view of the prophecies in the

Old Testament concerning the Messiah; compare the fulfilment of them in the New; and see if Christ came with all those characters mentioned by the ancient prophets. In this case our *faith will be built upon the foundation of the apostles and prophets, Jesus-Christ himself being the chief corner stone.* (Eph. ii. 10.)

Mr. Chairman, In order to obtain eternal happiness we must be initiated into the body or Church of Christ, by the sacrament of baptism; this is the way and means by which we are admitted into covenant with God, and are translated from a state of nature into a state of grace, and are thereby, under the most solemn obligation to walk in newness of life. But in order to support this new or spiritual life, we must receive the sacramental *body and blood* of Christ. By the worthy partaking of which, we obtain the pardon of our sins, fresh supplies of the Holy Spirit, to enable us to do our duty, and a principle of immortal life, to our bodies as well as to our souls. We must also regularly appear before God in his house, in that place where he has told us *his honour dwelleth*, and where he will meet us and bless us, with penitent hearts confess our sins, devoutly implore the forgiveness of them, heartily thank him for the numberless favours and privileges he is constantly bestowing upon us;—with humble resignation to his divine will, ask the continuation of them; and with attentive minds and obedient wills hear what he says to us in his holy word. These things being done upon evangelical principles, render us through the merits of our blessed Redeemer meet to be partakers of the inheritance with the saints in light; and when we are thus qualified for happiness, Christ will intercede for us, in right of his own merits, that we may be put in possession of that degree of happiness which our gospel obedience has fitted us to enjoy. This is the *way* which infinite wisdom directs us to pursue, that we may finally arrive at the regions of endless glory. These are the means I have made use of from my youth up, with a steadfast faith in the promises of God, through the merits of Christ, and with a sincere desire to walk in the way of God's commandments.

I am this day four score years old, I am now standing, as it were, with one foot in this world, and the other in the next:—by the use of these means I have been supported through all the changing scenes, all the trials and providential dispensations that have befallen me in my long journey of life;—I can now look backwards upon my past life, with complacency, and forwards into the other world, without dismay. Take, I beseech you, for once, an old man's advice; give over, I pray you, all your whimsical notions of obtaining eternal felicity, only by *hearing new and popular preaching*, and sincerely and devoutly make use of *all the means of grace* which our blessed Saviour has instituted in his Church, under *any lawful minister* whom God in his Providence shall place over you; always remembering *that holiness of office*, is superior to every other consideration. If you do these things with a peaceable and sincere mind, you have the assurance of God himself, that they will finally lead you to those rivers of pleasure which flow at *his right hand*, and where you shall participate in heavenly joys, for ever and ever.

## A SUCCINCT HISTORY OF BAPTISM.

CHAP. 5.—*Of the Baptism of Adults*—Concluded from page 155.

SOME learned men are of the opinion, that the Council of Nice condemned the military life, as in itself unlawful, and that the ancients did, therefore, excommunicate such as carried arms after baptism. This charge, however, is grounded on a mistake. The words of the canon are these;—“*If any, who at first, by the grace of God, made confession of their faith, and cast away the military girdle, do afterwards return to their vomit again, so as to give money for a place in the army, let them be ten years among the prostrators after they have been three years among the hearers:*” which passage the generality of interpreters take to refer to the times of *Licinius* the persecutor, (about the year of our Lord 312) who obliged all the Christian soldiers by an edict, to be cashiered, unless they sacrificed to the gods. Upon which, many threw away their girdles, and quitted the military life. But afterwards some of them



returned to it, performing the conditions, and giving money to regain their posts. And against such was the Canon intended. *Albaspineus* thinks it respected such penitents as had vowed to renounce all secular business, but who returned, and took civil offices, which, in the imperial law, and the canons of the Church, are sometimes called *militia palatina*; and there are some others of this opinion. However, it is agreed upon among all, that the council of *Nice* did not prohibit the military life; except only in some special cases, where it might happen to be unlawful in particular circumstances.—For *Constantine* himself, allowed the soldiers who were cashiered by *Licinius*, to return to their employment again. And the first Council of *Arles* excommunicated all such as threw away their arms in time of peace, on pretence that they were Christians; which is a convincing proof that soldiers were not obliged to renounce the military life at their Baptism: but all that was required of them, was, that when a soldier came to be baptized, he should be taught to do violence to no man, to accuse no one falsely, and to be content with his wages; and if he consented to these things, he was to be received; and that this was the standing rule of the Church.

As for concubinage, which, in the common acceptation is of an harsher sound, as the Jews and Patriarchs of old did, so the ancient Christians also made a distinction; and among them there was one sort of concubines permitted, as differing nothing from a wife, save only that she was not married with all the solemnities that the other was. And this sort of concubines the ancient Canons received both to Baptism and the Communion.

The difference between a Concubine and a Wife, was only this: The Wife was married publicly, with great solemnity, instruments of dowry, and other ceremonies, which the civil and canon law required. But the Concubine was married privately, and without any of these solemnities. They agreed, however, in these three things:—1. That they were persons unmarried before. 2. That they obliged themselves to their husbands to live chaste, and be joined to no other. 3. That they would continue faithful in this state all their days. Now, this sort of Concubines, being married, were not reputed guilty of fornication, and therefore they were admitted to Baptism, without any further obligation, in case the husband was an heathen: if otherwise, the *Constitutions* made a little difference; for if he had a Concubine, he was obliged to dismiss her, and marry a lawful wife, if his concubine was a slave; and if she were a free woman, he must make her a lawful wife; otherwise he was to be cast out of the Church.

The decrees of Pope *Leo* (made A. D. 444) are to the same purpose. By them, Christians were obliged to dismiss their Concubines, if they were slaves, unless they would enfranchise them, lawfully endow them, and take them in public marriage, as the law required. And in this respect, these Decrees seem to differ from that of the Council of *Toledo*, which allows a Concubine to cohabit in private wedlock, without any ecclesiastical censure. *St. Augustine*, in his treatise *de Fide*, says, that a Concubine of this sort may be admitted to Baptism; the matter being such as the Scripture hath no where positively condemned, but rather left for the Church to decide, according to the best skill she is invested with for determining such difficult questions.

We may add one remark more upon this head; namely, that the *Marionites* would admit no married persons to their Baptism;—but they must be either Virgins or Widows, Batchelors or divorced persons; which *Tertullian* informs us, proceeded from their abhorrence of the married state, which was common to them with many other ancient heretics, though we do not find the denial of Baptism ascribed to any others. [To be continued.]

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## JONES' FIRST LETTER TO A PREDESTINARIAN.

MY GOOD BROTHER,

I FIND that you are one of the Predestinarians of these latter days. You are assured of your own salvation, and look with pity on us poor, unlearned Christians, who are left behind, and dare not think so highly of ourselves as you do. We take the whole word of God, as the rule of our faith and obedi-

ence : *you* take a part of it ; and that part you interpret, in such a way of your own, as to endanger all the rest. *We* are taught, as plainly as words can teach us, *to make our calling and election sure*. But why should we do so, if our election, like your's, is *sure* already ? If you can once bring yourself to think that you *stand*, you are safe ; whereas the Apostle lets me know, that I am, from that moment, in danger ; and accordingly bids me *take heed lest I fall*. But no sins can make *you* fall ; because God is so partial, that, in favor to you and some others, he distinguishes between the sin and the sinner, and sees not the one for the sake of the other : whereas I am told, that *the soul that sinneth, it shall die* ; and that there is *tribulation and anguish upon every soul of man that doeth evil*, without distinction of persons. How strange is it, that you and I should find in the same scripture two such different religions ! What will unbelievers say ? Will they not say, that we are both mad ? I am as well assured that I shall be saved as you are ; but I am not assured on your principles. You will be saved in preference to others : I humbly hope to be saved *even as others*. I am no where taught in the Scripture, nor have I any private revelation of it, that my Christian baptism gave me any privilege, which baptism does not give to other Christians. I am assured, and I believe it, that *God is no respecter of persons* ; whereas, with you, he is nothing else. So the Jews thought ; and that they themselves were the persons respected. As such, they justified themselves, and despised all others, as sinners of the Gentiles ; which opinion led them to their ruin. I never met with any persuasion which comes nearer to theirs than your's doth. But here you will say, you are no Jew. The Jews hated Jesus Christ ; but you love him. And I believe what you say.—But do you love him *in sincerity* ? Have you no reserves ? Perhaps you have neither seen nor heard, and will not believe me, but will rather be angry with me, when I tell you, that the contempt which was formerly shewn to the *person* of Jesus Christ, is now shewn to his *Church*, which is his body ; and that, as his own death was the beginning of Christianity, so the death of his Church will be the end of it. When I speak of his Church, I mean that *ark* which is *now* on the waves of this troublesome world, towards a new heaven and a new earth, wherein dwelleth righteousness ; I mean that *Church in the wilderness* which is now travelling to the Land of Promise ; containing many enemies within the camp, and having many more without, who are all waiting for its destruction, and boasting that it is near at hand.

Your way of proving your election is also very weak, and will bear no examination. For what testimony have I but your own word ; while your works (as we ignorant people understand them) speak a very different language ? But you add, that it must be true because you *feel it* ; and you say this ought to suffice. But it will not suffice ; for it is the very witness which I am warned not to take ; because, as it comes *from yourself*, it is not true ; (see John v. 8.) and it opens a door to all manner of imposture and delusion. For if I am to believe what one man *says of himself*, why am I not to believe another ? Some better rule, therefore, is wanting ; and our Saviour himself tells me, that there must be a *second witness*, and that this must be the witness of *God*, in some shape or other : unless, therefore, a man can produce it, I am not bound to believe him. I shall still think, that the man, who is *his own witness*, is a false man, whether I can detect him or not. Here, neighbour, I have got you upon new ground, which, perhaps, you never saw before. But study your Bible better than you have done, and you will find that I am right, and that there is more error, and more *sorts* of error (in the world) than you have hitherto been aware of.

You and your companions think that the Gospel is in a very flourishing state : but I see and lament the contrary. I see much evil under the name and appearance of good. You think the age of imposture is past ; and that Satan has laid aside his old devices. You see him with his robe of light on—I see the *wolf stript* : and whatever shape he may assume to deceive the ignorant, I pray daily and earnestly that the flock of Christ may be defended from him.

One more important question I must ask you. If, by your election, you mean that your final salvation is determined ; how then is God to judge the world ? Are you to judge first, and is God to judge afterwards ? Suppose that he and you should judge by two different rules ; where are you then ? Suppose



you should put evil for good; (which has been a common mistake in all ages) will God follow your example? We are, therefore, bid to *judge nothing before the time*; till God, who alone is fit to judge, shall bring to light the hidden things of darkness: then shall strange things appear, now totally unexpected and unknown. Then the applauses of a mistaken world, and of a man's own false heart shall signify nothing. No praise shall be lasting, but that which cometh only from God.

I have now given you, with that truth and friendship, which you may expect from a brother, my three grand objections against your new law of *Predestination*. I do not, I cannot, receive it. First, because God is no respecter of persons: secondly, because no man can be admitted as his own witness: and thirdly, because God shall judge every man according to his works. These objections are so short and plain, that you must understand them. You cannot plead ignorance. Can you answer them? If you cannot, you should *cease to prevent the right ways of the Lord*; you should come down from your high thoughts, and serve God with me, in the good old humble way of faith, hope, and charity, which will never mislead you: and may God direct us both in the same, for the alone merits of Jesus Christ our Lord. So shall we be able to *stand in the evil day*. In which prayer I hope you will join with your faithful brother and humble servant.

January 1, 1800.

PHILALETHERS.

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

AN OBJECTOR TO CHRISTIANITY ASKS,

*Why the promulgation of it was so long delayed?*

BY way of objection to Christianity, it has been inquired, why the publication of it was so long delayed, if it was of so great benefit to mankind as is pretended, and why the Jews were kept so long under the beggarly elements of the law by that divine Being who is no respecter of persons?

We know the divine judgments are a great deep, nor by searching can we find out the Almighty to perfection, but though many of God's ways are far above out of our sight, yet I conceive he has sufficiently explained his proceedings in the questions above, by calling Christ the Lamb slain from the foundation of the world, and the Mediator of the *New Covenant*, which shews that upon the knowledge of transgression before it took place, the covenant of redemption between the Father and Son commenced, in which Christ undertook to be the Mediator betwixt God and man—engaged to assume the nature of man, in it fulfil that law which man would break, and satisfy divine justice, by offering his own blood a sacrifice for the sins of men, in the very nature which had sinned. But till the fulness of time should come, the time infinite wisdom saw most proper for Christ to execute this engagement, all he had undertaken to do, should be considered as done, and indeed with God was done; for to a being present to all time there can be no succession of time, but what is past or future to us, to him is present. Thus Christ's assumption of human nature was considered as accomplished—his blood shed—God's justice satisfied, and man in a state of reconciliation with him—of course that the Saviour of the world was appointed even before the world was made, and therefore that the mediation of Christ commenced with transgression, and henceforth there was a standing propitiation for sin, a daily intercessor at God's right hand, whose merits were available and whose righteousness was imputable to the whole race of Adam, although, in their several generations, the great body of the people were not clearly told of it, and if this (as it seems to be) is the import of Christ's being the Lamb slain from the foundation of the world, it will follow that in this particular Christianity is as old as the fall of man, and that the whole race before and since the deluge, have in effect, though not in form, been under the same dispensation of grace with us—had a like admission to the throne of grace, and have been favoured with the same kind, if not the same degree of spiritual assistance that the gospel now carries with it—and if any man sinned, the same advocate with the Father Jesus Christ the righteous, who is the propitiation not only for our sins, but also for

the sins of the whole world, and a principal difference between the ancients and us is, that the blessings they enjoyed through the Redeemer *then*, not formally and generally declared to them, are *now* increased and made known to us by an express revelation from God. But during the long period from Adam to Moses the ancients were implicitly in the same covenant that we now formally are; and by a proper use of the means of grace God then indulged them with, were in the same state of salvation with us, for in every age and every nation too, he that feareth God and worketh righteousness is accepted with him, and it is both contrary to his word and an aspersion upon his character to say God now is or ever was a respecter of persons. If all men have not had the same light and the same measures of divine assistance, God knows what they have had, and will not require more than he has given—the judge of all the earth will do right. The man in the gospel with one talent, is not condemned for the misimprovement of ten or five, but for *refusing* to improve the one talent he had received. The heathen who had not the law were a law to themselves, their consciences either accusing or else excusing them. The approbation or disapprobation of conscience guided by such light as the providence of God had cast in their way, is the rule by which they are to be judged; there is indeed no other name given, but that of Jesus Christ, by which men can be saved from Adam to his latest son; but he who says, they who have not heard of Christ cannot be saved by him, though they honestly strive to frame their lives by the best light God has given them, clearly deny that Christ is the Lamb of God slain from the foundation of the world, and that his sacrifice is a propitiation for the sins of the whole world, which the scriptures of truth fully assert. I know that an interest in Christ is necessary for the application of his merits to all who have heard of him, but since faith comes by hearing the word of God; and millions in every age have not heard it, to say, that without faith in Christ none of these can be saved by him, is to consign to endless misery, not only all who have died in infancy, but all the heathen from Adam to this day, although many of them doubtless have lived, or honestly endeavoured to live up to the best light they had received, and surely this is a doctrine neither comporting with the benevolence or word of God, and is filled with such horror as must distress and shock every benevolent mind. But if God requires of all men the improvement of such talents only as he had given them: and will extend the merits of Christ to the well-disposed in every country, though they had never heard of him, every rational mind will be satisfied, that agreeable to his own declaration, he is no respecter of persons, “since in every nation, he who feareth God and worketh righteousness is accepted with him.”

Let us enquire why God withheld the gospel revelation so long, since it displays the infinite depth of his love and goodness to men?—God is a being of order, not the author of confusion, and as he has made men capable of rising gradually in knowledge from generation to generation, by posterity’s improving upon the discoveries of their fathers: so it seems congruous that God should adapt his revelations to the capacity, as well as the condition of his creatures. Men are not so framed as to rise to perfection in knowledge or virtue at a leap; but must advance gradually in sacred, as well as civil science, as lesser discoveries strengthen the capacity to investigate sublimer truths: hence it seems requisite that God should proceed gradually in his sacred instructions, and not introduce his most perfect revelation, till by these less perfect, he had prepared the mind of man to understand and receive it. And as this method comports with the reason of man, so we are assured by the Apostle, that it was by the wisdom of God adopted in respect of the law; for says he the law was a school-master to bring us to Christ. Just so in the natural world, that which was less perfect was first made. Plants, trees, and vegetables of every kind were formed before animal productions, and the animal, before the rational creation. The earth and sea were first brought out of confusion into order and made capable of the benevolent uses for which they were designed by the wise Architect. The sun and planets were set in the firmament to illuminate and warm the earth—grass covered the face of it, and plants and trees rose spontaneously to adorn it. Then the various tribes of animals in the air, earth and sea were formed to take their past-time and gather their food, which its surface, like a table well furnished, offered for their entertainment and support;

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and finally, when the earth was thus prepared and stocked with vegetable and animal productions, a rational being is formed, and man brought upon the stage to stand upon the head of the sublunary creation, not only to till, dress and feed upon its bounty; but also was endued with powers, and commanded of course, to look up to, to contemplate and adore the wisdom which contrived, and the hand which formed such stupenduous works, as well as the distinguishing goodness which had subjected all things here to his dominion and controul. Why then should not the same order be preserved in the moral, that is, in the natural world? Why should not God make a gradual advance in his revelations, and proceed from less to greater discoveries, from types to realities or from the shadow to the substance? Light indeed is sweet, but there must be a proper time for its appearance; the *evening* and the *morning* make the *day*; the obscurity of types, and the shadowy import of sacrifice and prophecy must prepare the way for the sun of righteousness to arise upon the benighted world. All the parts of creation—providence—and redemption are progressive. In the wise counsels of God the Prince of Peace and Saviour of the world, was not to come upon the stage till legal services had expired, predictions of prophets been accomplished, visions, the appearance of angels and wonderful revelations from heaven had prepared the world for his advent. It seemed eligible to divine wisdom, therefore we must believe it requisite, that there should be a regular subordination of events in several religious ceremonies, and upon the extinction of one of inferior rank a more sublime one should commence. We indeed ought to adore God that the lines are fallen to us in such pleasant places, that we were born and live under his last and most blessed revelation which many prophets and righteous men of old desired to see, but yet because God did not hurry on his most perfect revelation, for their convenience, unseasonably, is no proof that he is a respecter of persons, especially as he will not require more than he has given, and will extend the merits of Christ as well to those who lived before, as to us, who live since his advent; to those who have not, as well as those who have heard of him.

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## HEATHEN EVIDENCES OF CHRISTIANITY.

No. II.—Continued from page 75.

**T**HE unconverted Heathens, who were pressed by the many authorities that confirmed our Saviour's miracles, as well as the unbelieving Jews, who had actually seen them, were driven to account for them after the same manner: for, to work by magic, in the Heathen way of speaking, was, in the language of the Jews, to cast out devils by Beelzebub the prince of the devils. Our Saviour, who knew that unbelievers, in all ages, would put this perverse interpretation on his miracles, has declared the malignity of those men, who, contrary to the dictates of their own hearts, started such an unreasonable objection, a blasphemy against the Holy Ghost, and pronounced not only the guilt, but also the punishment of so black a crime. At the same time, he condescended to shew the vanity and emptiness of this objection against his miracles; by representing, that they evidently tended to the destruction of those powers, to whose assistance the enemies of his doctrine had ascribed them. An argument which, if duly weighed, renders the objection so very groundless, that we may call it even blasphemy against common sense.

It would be absurd to imagine, that evil spirits would enter into a combination with our Saviour to cut off all correspondence and intercourse with mankind, and to prevent them for the future from addicting themselves to these rites and ceremonies, which had done them so much honour. We see the early effect which Christianity had on the minds of men in this particular, by the great number of books which were filled with the secrets of magic, and made a sacrifice to Christianity by the converts mentioned in the Acts of the Apostles. We have likewise an eminent instance of the inconsistency of our religion with magic, in the history of the famous Aquila. This person, who was a kinsman of the Emperor Trajan, and a man of great learning, although he had embraced Christianity, could not be brought off from the studies of

magic, by the repeated admonitions of his fellow Christians; so that at length they expelled him from their society, as rather choosing to lose the reputation of so considerable a proselyte, than communicate with one who dealt in such dark and infernal practices. Besides, we may observe, that all the favourers of magic were the most professed and bitter enemies to the Christian religion; not to mention Simon Magus and many others, we shall only take notice of those two great persecutors of Christianity, the emperors Adrian and Julian the apostate, both of them initiated into the mysteries of divination, and skilled in all the depths of magic. We shall only add, that evil spirits cannot be supposed to have concurred in the establishment of a religion, which triumphed over them, and divested them of their influence on mankind; nor would we mention this particular, though it be recorded by Christian authors, did it not appear from the authorities above cited, that this was a fact confessed by heathens themselves.

When a man is born under Christian parents, and trained up in the profession of that religion from a child, he generally guides himself by the rules of the Christian faith, in believing what is delivered by the evangelists. The learned Pagans of antiquity, before they became Christians, were only guided by the common rules of historical faith; that is, they examined the nature of the evidence which was to be met with in common fame, tradition, and the writings of those persons who related them; together with the number, concurrence, veracity and private characters of those persons; and being convinced upon all accounts, that they had the same reason to believe the history of our Saviour, as that of any other person, to whom they were not actually eye-witnesses, they were bound by all the rules of historical faith, and of right reason, to give credit to this history. But while we affirm, that an historical belief of the acts of our Saviour might induce these learned and candid Pagans to embrace his doctrine, we do not deny that there were many other motives, which led to it, as the excellency of his precepts, the fulfilling of the prophecies, the miracles of his disciples, the irreproachable lives and magnanimous sufferings of their followers, with other considerations of the same nature; but whatever other collateral arguments influenced more or less the philosophers of that age, it is certain that a belief of the history of our Saviour was one motive with every convert, and that upon which all others turned, as being the very basis and foundation of Christianity. [To be continued.]

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## REMARKS

### ON THE APPARENT APOSTACY OF CAPTAIN COOK, ON THE ISLAND OF OWHYHEE. *Continued from page 135.*

*When Ephraim spake, trembling, he exalted himself in Israel:—but when he offended in Babel, he died.*

*They say—let the men that sacrifice kiss the calves.*

*Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.* Hoseah xiii. 1, 2, 3.

**E**XTRAORDINARY interpositions of Providence require extraordinary attention;—and if our eminent circumnavigator was so long and wonderfully preserved amidst innumerable dangers, and at last dishonourably killed by a stab in his back, and his body torn limb from limb, so that, not without threads could even the fragments of it be procured for burial, we may infer that there was some direful cause for all this:—and where shall we find a cause more prominent and conspicuous, than his apparent apostacy from the true God, by an induction into the number of idolatrous votaries of false gods?

I pray the Lord that he may find mercy in that day!

Though charity bids us hope that Capt. Cook had no other intention by his compliances with the idolatrous rites of the Owhyheean religion, than to secure the good will of his new friends, yet, being a Christian by parentage as well as by education, he was inexcusable for carrying his compliances so far. Even in



sport, or as a piece of humour, such conduct is highly censurable. Unfortunate man! so long as he sailed round the globe, *afraid to offend*, and putting his trust in the Lord, *he exalted himself in Israel*, and was honorable in his profession; but the moment that *he offended in Baal*, and worshipped the idols of Owhyhee, *he died!* The priests of the Morai, when they sacrificed, kissed their idols, and ordered Capt. Cook to do the same;—*he kissed them, and in a few days he was as the morning cloud, and as the early dew that passeth away; as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney!*

The scene of this *apparent* apostacy is called a *Morai*; what the correct meaning of that word is, perhaps we shall never know; but if we grant that the Hebrew word *mahari* not only sounds a good deal like it, but may be the same word a little differently pronounced, we shall not be much mistaken in our interpretation of the word *morai*. The Hebrew word *mahar* or *mahari* signifies endowment—and probably the word *morai* refers to the sacrifices or religious endowments made to their idols. But this I offer rather as conjecture, than grammatical assertion. In vain shall we attempt to decypher the religious import of the several apartments on the *raised base*, or as it may be considered *general altar*, or the *loftiest scaffolding* of the whole: that they had their appropriate uses is evident from the circumstance of our navigator's receiving certain parts of his initiatory honours in one, and certain parts in others of them.

As this initiatory ceremony seems to have been conducted with great regularity and system, let us attentively examine each particular—and,

1. “*Koah*, a priest, being led into the cabin, approached Capt. Cook with great veneration, and threw over his shoulders a piece of red cloth, which he had brought with him. Then stepping a few paces back, he made an offering of a small pig, which Capt. Cook held in his hand, whilst he pronounced a discourse that lasted a considerable time.”

*Mayor's Travels, vol. 7. page 253.*

This must have been the introduction to what follows, and at this time he received the name of *Orano*, and henceforward was an object of adoration among those heathens.

2. *Koah* (sometime intervening, perhaps a day or two, for we are not informed how long) conducted Capt. Cook to the top of the *morai*, by an *easy ascent*.

Among the Jews, the ascent to the altar was not by steps, but an *easy ascent* or slope of thirty-two cubits in length, which, allowing seventeen and an half inches (according to Josephus) to each cubit, is forty-six feet, eight inches. Indeed all idolatrous nations always ascended to their altars by a *gentle slope*. Mr. Bruce informs us, that this was the manner of ascent to the altar of the God of the Nile in the province of Geesh; and the Spanish historians say the same of the altars of South America. This *sloping ascent* to the altars of the true God, as well as to those of false deities, must have been derived from some original tradition handed down from the sons of Noah before the dispersion at Babel, and at least denote thus much, that our approaches to the Divine Majesty must be *progressive* and *uniform*, not by *fits* and *starts* of devotion and good works. The Jewish priest ascended the *slope* of the altar *barefooted*; denoting that there is no access to God on the footing of our own righteousness; and that we must always approach him, in the character of penitents, supplicating mercy and favours through the merits of the alone Mediator between God and men.

3. *At the entrance, we saw two large wooden images, with features violently distorted,*

There is something frightfully horrible in all the images of the idol nations; even their very appearance indicates them to be the representatives of what St. Paul calls their gods, devils, rather than objects of veneration.

4. *And a long piece of carved wood, of a conical form, inverted, rising from the top of their heads:*

No doubt the carving on these inverted cones or circular pyramids was a hieroglyphical description of the *powers, virtues and operations* of the Deity thereby represented. We find paintings and sculpture of this kind in the temple at Jerusalem, and in idol temples of all nations. Doubtless the two images

were representatives of the *sun* and *moon*, and the *inverted cones* on their heads were emblems of the *solar* and *lunar fluxes of light*. *Pyramids* and *cones* are said to be the most antient forms under which these luminaries were worshipped. Doubtless the *pyramids* were originally intended to be emblematical representations of the *lights* or *fires* of heaven, issuing from the several heavenly *bodies*, but especially from the *sun* and *moon*. This sort of idolatry spread all over the world immediately upon the dispersion at Babel. We find it at this day in the East Indies—in South America—and evident traces of it even in the most northern nations of Europe. The revolting tribes of Israel were so infatuated with this sort of idolatry, that not only (Jer. vii. 18.) *did their children gather wood, and the fathers kindled the fire, and the women knead dough, to make cakes to the queen of heaven*;—but even parents made their children *pass through the fire* to gods of their own making, emblematical of the powers of the heavens, under the various conditions of light and darkness, &c.

5. *The rest was without form, and wrapped round with red cloth.*

The Greeks and Romans had their *Hermes* or *Mercury* placed at their doors, as the above mentioned idols were at the entrance of the temple, the upper parts carved, but the lower parts mere blocks of wood—images without hands or feet. From this circumstance I am somewhat inclined to think, that these images were intended to represent the *agency* of the *sun* and *moon* as concerned in *watching* over the *religious* and *temporal* concerns of their votaries;—and that the *red cloth*, was emblematical of *fire*, with which they were surrounded;—and from the so frequent use of *red cloth*, I am inclined to think that the opinion “*that all things are full of ALL*”—was a prevailing sentiment among the Owhyheans;—*fire, air* and *light* being but degrees or different states of one and the same thing.

6. *We were here met by a tall young man, with a long beard, who presented Capt. Cook to the images,*

The Jews presented their children, and the proselytes to their religion, with sacrifices and a variety of ceremonies;—and heathen nations have always done and still do the same thing. The presenting of a stranger, a suppliant stranger to a superior, seems to argue that the former was in some measure destitute of and needed the protection and aid of the latter: is there then any harm in supposing that the ceremony of presenting Capt. Cook to those images at Owhyhee, referred to the original apostacy and alienation of mankind in the person of our first parents, and that some person was necessary to introduce them to an acquaintance with the Deity?—In a word, that men are strangers to God, until introduced to him by the promised Mediator.

7. *And after chanting a kind of hymn, in which he (the young man) was joined by Kough, they led us to that end of the Morai, where the fire poles were fixed.*

I wish the historiographer had been more particular concerning this hymn—and told us whether it was in prose or verse;—as to the number of fixed poles, we can know nothing certain. But this we know, that among many nations of the East, the number *five* is reckoned an unlucky number, and among the Moors of Barbary *five in your eye* is a form of swearing or imprecation at this day.

8. *At the foot of them were twelve images, ranged in a semicircular form,*

No doubt these twelve images represented the twelve months of a lunar year; and as the moon is continually either on the increase or decrease—that is, forming a semicircle of increase, or one of decrease, therefore, these images were placed in a semicircle. And from this it is further presumable, that these idolaters knew the progressive and retrograde motions of the heavenly bodies.

9. *And before the middle figure stood a high stand or table,*

This must have been an altar to the moon in her quadratures.

*On which lay a putrid hog.*

It is strange that there was no *salt* with the hog, that being among all heathen nations the emblem of *reconciliation* with the offended Deity and also the means of preserving the sacrifice from putrefaction that its intercession might last so much the longer. The *hog* is the only animal used on this occasion, and it is probable that it is the only one admitted to the sacrificial honours of the Owhyheean worship. To the true God, the *hog* must not be offered in sacrifice:—the Jews were forbidden to touch or taste it—but heathen nations



have generally consecrated that animal to their worship. It would lead me further than my present design to enter upon the reasons why God has prohibited this animal from his altars, but the enquirer into this matter will find ample satisfaction in the writings of the Rev. Mr. Jones, of Nayland, England.

10. *And under it pieces of sugar-cane, cocoa-nuts, bread-fruit, plaintains, and sweet potatoe.*

The first sacrifices offered by men, were those of Cain and Abel. "Cain brought of the fruits of the ground"—and "Abel brought of the firstlings of his flock and of the fat thereof." The former of these was in its own nature eucharistic or a thank-offering, the latter a penitential or sin-offering. From this early practice we may believe that all nations derived the use of sacrificing to their gods both animal and vegetable substances. As to libations whether of milk, wine, or honey, &c. they have never obtained universally;—and here we find no libation mentioned.

11. *Koah having placed the Captain under this stand,*

If Koah had placed the Captain on the stand, along side of the putrid hog; or had he substituted him in its room, there had been scope for commenting on this part of the ceremony; but the putting him under the stand, is of difficult interpretation, unless we understand by it, how much he considered the Captain under the dominion of his deity, and that he was as much at his devotion as the sugar-cane, cocoa-nuts, bread-fruit, plaintains and sweet potatoe were.

12. *Took down the hog, and held it towards him;—and after having a second time addressed him in a long speech, pronounced with much vehemence, and rapidity, he let it fall on the ground;*

It is probable, that the purport of this speech was to acquaint Capt. Cook that he was now in a new state—translated from a worship which they held to be impure—into one of superior excellency, typified by the animal, in whose stead he was now made an oblation to the celestial powers.

13. Capt. Cook being now in a condition to receive his second investiture, is next conducted by Koah to the scaffolding which they ascended together. As this seems to have been their supreme altar, or sanctum-sanctorum, as being elevated above the former; so we may conjecture, that upon it our circumnavigator was to receive his highest degree of oblatory honours, previous to his enrolment among the idol gods below.

On this high place, Koah wrapped a piece of red cloth round the Captain, and afterwards offered him a hog.

Whilst Capt. Cook was aloft in this awkward situation, swathed around with red cloth, &c. Koah and Kaarekeea (the young man before mentioned) began their office, chanting sometimes in concert, and sometimes alternately.

As we have supposed that the altar at Owhyhee, the services performed thereon were in honour of the Solar and Lunar influences, it may not be improper to furnish our readers with a specimen of the antient Greek hymns to Apollo.

This is a part of the celebrated hymn of Callimachus, which during many ages was performed and heard by the most polished nations on the globe, with the utmost religious zeal, at the festivals instituted to this deity.

#### HYMN TO APOLLO.

Hah! how the laurel, great Apollo's tree,  
And all the cavern shakes! far off, far off,  
The man that is unhallowed:—for the God  
Approaches. Hark! he knocks: the gates  
Feel the glad impulse: and the sever'd bars  
Submissive clink against their brazen portals.  
Why do the Delian palms incline their boughs,  
Self-mov'd: and hov'ring swans, their throats releas'd  
From native silence, carol sounds harmonious?  
Begin young men the hymn: let all your harps  
Break their inglorious silence; and the dance,  
In mystic numbers trod, explain the music.  
But first by ardent pray'r, and clear lustration  
Purge the contagious spots of human weakness:  
Impure no mortal can behold Apollo.

So may you flourish favor'd by the the God,  
In youth with happy nuptials, and in age  
With silver hairs, and fair descent of children;  
So lay foundations for aspiring cities,  
And bless your spreading colonies' increase.

Recite Apollo's praise 'till night draw on,  
The ditty still unfinish'd; and the day  
Unequal to the God-head's attributes  
Various, and matter copious of your songs.

Sublime at Jove's right hand Apollo sits,  
And thence distributes honour, gracious king,  
And theme of verse perpetual. From his robe  
Flows light ineffable: his harp, his quiver,  
And Lycian bow, are gold: with golden sandals  
His feet are shod. How rich! how beautiful!  
Beneath his steps the yellow min'ral rises;  
And earth reveals her treasures. Youth and beauty  
Eternal deck his cheek: from his fair head  
Perfumes distil their sweets; and chearful health,  
His duteous handmaid, through the air improv'd,  
With lavish hand diffuses scents ambrosial.  
Taught by thy art divine, the sage physician  
Eludes the urn, and chains, or exiles death.

Perpetual fires shine hallow'd on thine altars, &c. &c.

Perhaps I have been too minute on this part of my subject, but surely the hymn cannot be deemed foreign as it tends to shew with what dignity of expression, and extacy of sentiment, the ancient idolaters worshiped the host of Heaven. From their example, the Christian ought to learn, to what sublime height of love and veneration for the true God, his devotion ought to lead him, when he beholds how zealous idolaters always have been in honouring false gods.

What must be the feelings of the pretending lukewarm Christian, in the day of judgment, when he beholds coming from the four corners of the earth, numbers of *devout idolaters*, the times of whose ignorance God winked at:—devout idolaters I say, (because men may be devout in a false or erroneous worship) who, under the influence of bad example going before, and the misleading principles of an idolatrous education attending every period of their existence on earth have had no opportunity of seeing the truth as it is in Jesus, or of being conducted to him by the Law and the Prophets. To such, that prayer of the Redeemer surely extends and will extend,—*Father forgive them for they know not what they do!*—But to such, as amidst the full blaze of evangelical light choose to walk in infidel darkness, under the pretence that the evidence for Christianity is not sufficiently satisfactory, the very reverse of this prayer must take place, because they not only sin “*of malicious wickedness*”—but as far as they can make the God of truth a liar, by disbelieving the testimony that God hath exhibited concerning his Son.—[*To be continued.*] S.

### TO THE PUBLIC.

**W**HEREAS many of the readers of the Churchman's Magazine have expressed a wish, that it were printed on a larger type; next number will, it is hoped, meet their approbation, as it is designed to be a specimen of the type of the Magazine for the ensuing year. It will contain an Index and Title page for the first volume, beginning with January and ending with December.

This is the only publication of the kind, in the United States of America, and from the daily increasing encouragement it meets with, the Editors have grounds to hope, that their labours are not “bestowed in vain,”—but that a degree of utility accompanies the reading of this cheap miscellany commensurate to their well-meant endeavours.



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*IT being judged expedient to enlarge the Churchman's Magazine, the following Proposals for its publication after the expiration of the present year, are respectfully submitted to its Patrons and the Public.*

**PROPOSALS**  
**FOR PUBLISHING**  
**THE**  
**Churchman's Monthly Magazine.**

*Under the direction of a Committee appointed by the*

**BISHOP AND CLERGY**

**OF THE**

**EPISCOPAL CHURCH**

**OF THE STATE OF CONNECTICUT.**

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